A SERMON

Preached at the

FUNERAL

OF

Mr. THOMAS GRIGG, B. D.

AND

Rector of St. *Andrew-Undershaft*,

Septemb. 4. 1670.

By *Symon Patrick*, D. D.

HEB. 13. 14.

Here we have no continuing City, but we seek one to come.

LONDON,

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1670.

To the Relations and Friends of the Deceased.

TO ſatisfie your deſires, I have tranſcribed this Diſcourſe (as ſoon as my other occaſions would ſuffer) and expoſed it to the publick view. The main Body of it is printed juſt as it was delivered; but I have taken liberty, to add the Preface, and ſome part of the Application, which then I was conſtrained to omit. If it prove effectual to the furtherance and joy of any ones Faith; I doubt not, but that very thing will help to mitigate the ſorrow, which you have conceived for the loſs of ſo worthy a Perſon. A man of ſo amiable a temper; ſuch an unbiaſſed judgement, prudent ſimplicity, unfeigned charity, and diſcreet zeal; that it is not to be expected, you ſhould ever think of his departure from us, without a ſigh. But the more uſeful he was to the world, and delightful to you; the greater will your vertue be, in humbly ſubmitting to the will of God: by whoſe order he is removed to a better place. We muſt not teach him how to diſpoſe of us; nor

repine at his wise appointments; no nor suffer the just grief which we feel, on such sad occasions, to extinguish quite our joy in him; who would have us rejoyce in the Lord alwayes. *What cause we have to do so, the ensuing Meditations will in some measure demonstrate. Which are plain, but solid truths; able to support and satisfie our Spirits; if we lay them up, not only in our Memories to keep safe, but in our Understandings to consider, and our wills to love and imitate. Let us but often ruminate on them, and press them on our hearts, and live by the faith of the Son of God; and there is no disaster in the world so great, but we shall be able, at least, to possess our souls in patience, when it threatens to overwhelm us.* Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting consolation and good hope through Grace, comfort your hearts, and establish you in every good word and work.

Yours to serve you,

Covent-Garden,
Octob. 15. 1670.

S. P.

A Funeral Sermon

UPON

II Corinth. V. I.

For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

THE Apoſtle being, at the time of his writing this Epiſtle, in great troubles and dangers, for the Teſtimony of *Jeſus*, profeſſes himſelf, notwithſtanding, ſo abundantly ſatisfied with the Miniſtry he had undertaken, that he did not faint at all, nor grow weary of it; as you read, in the *firſt* Verſe of the foregoing Chapter.

That which made him ſo courageous, as to preach, under ſo many diſcouragements (which he mentions, *V.* 8, 9.) was the *ſame Spirit of Faith*, which had ever been in the people of God; but was now more lively and ſtrong in him, through the *Reſur-*

rection of the Lord Jesus from the dead, as he tells us, *V.* 13, 14. *For this cause*, saith he, *we faint not*, &c. *V.* 16. It was no fool-hardiness that made them expose themselves to so many calamities, but the belief of some better things, which would reward their sufferings. *For our light affliction*, (saith he, V. 17, 18.) *which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen*, &c. And if any one should think, that these sufferings might end at last in death, and bring them down to their Graves; he would have them think withal, that it was no great matter. Let these Miseries proceed so far, as to take away our lives; this is the worst of it: the best is, *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* These sufferings, it is true, may pull down our present habitation; but, that is all they can do: there is a better building, which they cannot touch. Besides, we shall be no great losers, by the demolishing of this dwelling; for it is but an *Earthly House*. Nay, we shall be great gainers; for we shall the sooner enter into the cœlestial and eternal mansions.

This

THis is the ſenſe of the words: In which, we may conſider theſe three Things.

1. The deſcription which the Apoſtle makes of the preſent ſtate, in which we now are; it is in *our earthly houſe of this tabernacle*, which muſt *be diſſolved*.

2. His deſcription of the future ſtate, in which the faithful ſhall be hereafter: they *have a building of God, an houſe not made with hands, eternal in the heavens*.

3. The Certainty of that happy ſtate: It is a thing as evident, in its kind, as the other is. As we know, that this houſe of ours is to be diſſolved, ſo *we know*, there is a building of God, when it is thrown down, which ſtands for ever. The one is certain, as well as the other.

Of the two firſt, I have diſcourſed elſewhere, upon the like occaſion with this, that hath now brought us together: Shewing, how poor and mean, the dwelling is, in which our ſouls lodge, while they remain in this world; and what goodly preparations, our Lord hath made for them in the next. There ſeems to be an oppoſition here, of the one ſtate to the other, in *five* reſpects. 1. We are here only in an *houſe*; but there is a *building* for us. 2. This is an houſe of *ours*, but that is a building *of God*. 3. We are now but an houſe *of a Tabernacle*;

then we ſhall have an houſe *not made with hands.* 4. And this is an *earthly* houſe; whereas, that is in the *Heavens.* 5. This is to *be diſſolved*; but that is *eternal* in the Heavens.

As much as to ſay; We are here confined to a very ſtrait and narrow room; in which, the nobler thoughts and affections of our ſouls, are apt to be choak't and ſtifled. And no wonder, conſidering the meaneneſs of its original, and the poorneſs of its beginning. Our body was once a very ſmall pile: ſo ſmall, that it could be incloſed in our Mothers Womb. Then, and a long time after, our ſouls were ſo pent up, that they could not find themſelves. They were forc'd to ſtay many years, before they could gain ſo much liberty, as to turn about, reflect on themſelves, and know that they had a Being. Nay, ſo pitifully were they cooped up, that the rational Spirit could not breathe, or give any ſign at all of life. And though now indeed this houſe is raiſed and advanced to a greater bigneſs; yet beſides that it is of no huge dimenſions, and a great many years were ſpent in rearing it to ſuch an height; it is but like a Tabernacle. A place, ſubject to continual changes, the Scene of perpetual alterations; by which it hath, both its ſubſiſtence and deſtruction. It is lyable alſo, to outward violence, as well as inward pains and diſeaſes: And at its beſt ſtate, is but a vile and ſordid habitation. An houſe of Clay or Dirt;

into,

into which it will at last be resolved. It cannot stand long, though we under-prop it never so much: but, as it calls for daily repairs; so in the end, it will utterly fall to ruine.

This is the miserable condition of souls in their present abode: which should make them, one would think, not very fond of it; nor to set an high esteem on those pleasures, which are limited to so small a space, and crowded into such a narrow compass. *Nunquam magnis ingeniis chara in corpore mora est.* No great Minds ever held their bodies in great esteem; nor would purchase their stay in them, at too great a price. They rather *groan earnestly* (as the Apostle speaks in the next Verse) when they feel the burdens and pressures of this state, to be translated to that blessed Country, where they shall be better entertain'd.

For, there all faithful souls, shall feel themselves, in fairer, and more spatious Mansions: and possess a building of greater capacity, and larger reception. In which, they shall enjoy, as much liberty and freedome, as heart can desire: spreading themselves in a vast and unbounded blessedness. It cannot be otherwise; seeing it is a building of *God*: a Fabrick wholly of his own rearing. And therefore must needs be a beautiful and stately work; that shall bear some marks of the excellency of the Builder; and declare the Greatness, Wis-

dom and Magnificent Goodness of our Creator and Redeemer. There can be no time conceived there wherein we shall be to seek for our happiness: but at our first entrance into that blessed place, we shall find our thoughts full of God, our hearts exceedingly ravished with his love, and all our troublesome Passions, turned into joy, that we have made such a gainful change. Nor shall we meet with any thing, either to trouble our delights, or to divert and interrupt those happy enjoyments. We shall not stand in need of so much as meat, and drink, and clothes, whereby we support, and repair this present Tabernacle: but as that house is made without hands, so it will subsist unchangeably without those helps, which we now require. For, it is a building in the Heavens, the dwelling place of God himself; Who will one day, refine our very body, and make it like the purest Sky: so, that it shall have no spot nor wrinkle, nor any such thing; but be of a clear and transparent beauty, like that of the Glorious Body of our Saviour. This will secure the incorruption and eternity of it. There will be no heaviness in it, to incline it to this dull earth again; no such weight, as shall sink us down to these lower Regions. But being translated to the Countrey of Spirits, it will become in a manner, a spiritual body: which shall neither grow old, nor suffer any decay, but remain in a constant youth and freshness eternally in the Heavens. These

These are great and glorious things, as I then distinctly shewed. So great, that they who do not believe them, cannot but wish they should be true. For men naturally abhor to think that any thing of them should perish and dye for ever: and they as passionately desire to be in a better condition, than now they find themselves. They would all be more happy, if they knew how, than the whole world can make them; and never, by their good wills, have any period put to their enjoyments. Which is the very thing, that the Apostle here gives us hope of: the General sense of whose words is this. *That there is a never ending felicity for good Christians, not only for their souls, but their bodies too, in the other world.* For their souls presently; in those heavenly *Mansions*, which our Lord spoke of, *in his Fathers house*: and for their bodies, at the day of his appearing again; when *he that raised up the Lord Jesus, shall raise up us also by Jesus*: as the Apostle speaks in *Ver.* 14. of the former Chapter.

But what certainty is there of such things, may some say? May we not abuse our selves, if we look for that, which no man ever saw? Is not this to build Castles in the Air, as the common saying is, and to feed our selves with vain and empty Promises out of our own imagination? Why should we hope for any such Glorious state, who are so unworthy

even

even our preſent Being? What made it enter into the heart of man, to think of being ſo happy, and to entertain their minds, with the expectation of ſuch matters, as ſeem too good, and too great, to be true?

The Apoſtle anſwers to ſuch ſurmiſes, here in my Text. *We know* that we have a building of God, *&c.* We have good reaſon for what we preach: we do not flatter our ſelves and you, when we ſpeak of theſe things: our hopes are not built on the Sand, or the Air, but ſtand on a firm foundation. We have ſolid grounds for this perſwaſion, and ſuch certain arguments on which to found this belief; that it amounts to a *knowledge*. We doubt no more of it, than of thoſe things of which we have a certain aſſurance: but as we know, that we muſt dye, ſo we know, by other means, that after we are diſſolved, there is a better dwelling for us. This ſhall be the ſubject of my Diſcourſe at this time. (And here are *five* things worthy of our notice, which make up the evidence, which the Apoſtle had for this building and eternal poſſeſſions in the Heavens.)

I. He ſaith, it was a *thing known*; a matter that was demonſtrable by proper Arguments.

II. A thing *generally* known; for he ſpeaks in the Plural Number. Not a private Doctrine, but

but the common ſenſe of all the followers of *Jeſus*.

III. They knew this ſo, that they made it the ſcope of all their endeavours. That the Particle FOR bids us conſider, which refers to the words immediately foregoing.

IV. More than this; they were ſo ſure of it, that for its ſake, they quitted their preſent dwelling, and ventured their very lives to come at it. For ſo he will tell you, if you look but a little further back to the 16. 11. and 10 h Verſes of the fourth Chapter: of which, he here alſo gives the reaſon.

V. Laſtly, They were ſo perfectly perſwaded of it, that they eſteemed themſelves, in a ſort, poſſeſſed of this building. For he ſaith, ἔχομεν WE HAVE a building of God in the Heavens.

I.

I begin with the firſt; *the knowledge* which the Apoſtles had of this happy ſtate, in a greater freedom and liberty, joy and pleaſure, conſtancy and ſettlement, than our preſent condition affords. It was a matter of certainty, which they made no ſcruple to aſſert. It was not a probable opinion, but an undoubted concluſion. There were ſound Arguments which led them to this ſtrong perſwaſion:

ſwaſion: neceſſary cauſes, which made them of this unmovable belief. What they were, muſt be our enquiry at this time. And upon due examination, I make no queſtion, we ſhall find, that their judgement was ſetled upon ſubſtantial Reaſons; and that they did not pretend to a knowledge, without ſuch ſolid grounds, as were able to ſuſtain ſo great a confidence as they expreſs in all their writings and actions.

I. For they knew, that *Jeſus* their Maſter, who made diſcovery of theſe things to them, had certain knowledge of them himſelf, and could not deceive them. They knew, I mean, that he *came out from God*, that he *deſcended from Heaven*, to lay open that place; and ſhew us, what God hath provided there, for thoſe that love him. This was very effectual to perſwade them, of a *building of God*; becauſe one that came from God, aſſured them of it: and they doubted not of an houſe *in the Heavens*, becauſe they were told it by one that had been there himſelf, and knew very well the ſtate of that Heavenly Countrey which he deſcribed. He was not like to many idle perſons, who draw Mapps of ſuch Territories as they never ſaw (wherein they paint Chimæra's and whatſoever extravagant fancies come into their minds) but he was acknowledged by more than themſelves, to *be a Teacher that came from God*, and therefore acquainted with

with the glory of the other world; and the happy condition, which God intends for ſouls there. This he ſet before their eyes, to their great ſatisfaction; both becauſe the heavenly Countrey was deſcribed by him that had been in it, and, which is more, by him that was the owner and poſſeſſor of it. How could they refuſe to ſurrender their belief to ſuch a perſon? *To him that came down from Heaven, even the Son of man who is in Heaven*, John 3. 13. That which our Saviour ſaith to *Nicodemus*, in that place, *V.* 11. was their aſſurance in all caſes; *Verily, verily, I ſay unto thee, we ſpeak that we do know, and teſtifie that we have ſeen.* This he told them over and over again, that *he had ſeen the Father*; that he was *the living bread which came down from Heaven*; and that thither *he ſhould aſcend up where he was before*, John 6. 46, 51, 62. and divers other places. Nor did he only ſay it, but he proved it too, by doing ſuch things, as none could do, but one that had the power of Heaven. Which made *Nicodemus* ſay, John 3. 2. *We know that thou art a Teacher come from God: for no man can do theſe Miracles that thou doſt, except God be with him.* And the blind man alſo concludes, John 9. 32, 33. *That if he were not of God, he could not have done ſuch a thing, as was never heard of ſince the world began.* Theſe, and ſuch like wonders, made the Apoſtles cry out, *We believe and are ſure, that thou art Chriſt the Son of the living God.* Joh. 6. 69. *We know, that the Son of God is come, and hath given us*

understanding, that we may know him that is true. This is the true God and eternal life, 1 John 5. 20. And the certainty of this, made them ſure of all the reſt. For, why ſhould they queſtion the words of ſuch a Maſter? Why ſhould they make any doubt of that which was averred by one of ſuch credit? If they queſtioned any thing, it muſt be, whether he came from Heaven or no. But this being granted, they might very well ſay, they *knew* they had a building of God eternal there. Now of that they had aſſurance, by Voices from Heaven, by Miraculous Works, by his Reſurrection from the dead, and by the Holy Ghoſt ſent down from thence. Before which coming of the Holy Ghoſt, they were confident of this; and therefore much more, after they had received it. For that our Saviour teſtified of them in his Prayer to the Father, before his departure, John 17. 8. *I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and have believed that thou didſt ſend me.*

II. They knew likewiſe that this perſon, who could not but ſpeak the truth, had promiſed to purified ſouls, that they *ſhould ſee God.* It is one of the firſt encouragements, that he gave to them in his Sermon on the Mount, *Matth.* 5. 8. to become his followers. From whence they could not but plainly diſcern, not only, that there is a felicity hereafter

hereafter for holy men; but, that it is ſo exceeding great and glorious; that we muſt be very much heightned and inlarged in all our faculties, before we can be capable to enjoy it. We muſt be ſtrangely changed, they knew, both in ſoul and body (neither of which, he promiſed ſhould periſh) before we can be rendred fit for converſation with the Moſt High and Holy One, the bleſſed and only Potentate: who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee. For in this body, we cannot bear the ſight of an Angel in his brightneſs. The luſtre of one of thoſe cœleſtial creatures dazzles the eyes of fleſh; and made men anciently think they ſhould exſpire preſently, when they were admitted to their company. The reaſon of which, perhaps was, that they concluded, this earthly ſtate in this corruptible body, was not ſtrong enough, to endure ſuch manifeſtations from above. How can we behold then the Glory of God, unleſs we be made over again, and moulded into a new ſhape? How can we be able to look upon the Splendor of the Divine Majeſty, unleſs all our powers be mightily raiſed, widened, and fortified beyond the higheſt of our preſent conceptions? We *muſt ſhine forth as the Sun* (according to our Saviours Promiſe, Matth. 13. 43.) *in the Kingdom of the Father.* That transforming ſight of God (which the Apoſtle ſpeaks of) which

ſhall ſo alter our ſouls, as to render us like unto him; muſt be in an habitation, where we ſhall be capable to know more of him, and look longer and more ſtedfaſtly upon him, than we can in this dark and narrow dwelling. For, though it doth not fully appear, what we ſhall be; yet thus much *we know*, ſaith St. *John* 1 Epiſt. 3. 2. *that when he ſhall appear, we ſhall be like him; becauſe we ſhall ſee him, as he is.*

III. Of this change they ſaw an inſtance in our Lord himſelf. Whoſe very body, as ſoon as he was raiſed from the grave, was ſo clarified and refined; that they could not but be ſenſible of a marvellous tranſmutation to be made in themſelves, and of a better dwelling, which their ſouls ſhould one day have. Eſpecially, ſince his Reſurrection alſo was the great thing to which he appealed, for a proof of the truth of all his Promiſes. They perceived a manifeſt difference in his condition now, from what it was before; and that his body was become more ſubtil and aiery, than it was when he dwelt among them. For, on a ſudden he appeared in the midſt of them; and again in a moment he vaniſhed out of their ſight. His body was now in a preparation to an higher ſtate: and therefore, though they felt really fleſh and bones, yet, he ſhewed them, by the haſty diſappearance of it, into what a pure ſubſtance, it was ſhortly to be

turn'd.

turn'd. They ſaw it was to be ſo thin and rarified, that it would be a Spirit, rather than a body; and was to ſuffer ſuch a change, that now it was not fit for them to converſe withal, while they were in this earthly tabernacle. This was the reaſon that he came to them only at certain ſeaſons, and continued not alwayes with them: and that he charged *Mary* not *to touch* him (*John* 20. 17.) as if ſhe mean't to hold him faſt, and keep him with her. For though he intended, to afford them ſome of his company, being *not yet aſcended to the Father*; yet, he would have her know, they muſt not expect his ſtay with them after his wonted manner; but go to his Brethren, the Diſciples, and ſay to them, *I aſcend to my Father and your Father, and to my God and your God.*

IV. Accordingly they knew, that he did aſcend up to Heaven, forty dayes after his Reſurrection. For they themſelves ſaw him tranſported thither; and had his own word for it, that *he went to prepare a place for them, and would come again, and receive them unto himſelf, that where he was, there they might be alſo*, John 14. 3. For this they had alſo the word of two of the Heavenly Court, who ſtood by them in bright rayment, as they gazed upon him when he was taken up, ſaying; *This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come, in like manner as ye have ſeen him go into Heaven*, Acts 1. 10.

And how glorious his body was made after he came thither, they also very well knew. For St. *Stephen*, at his tryal, *saw the Heavens opened, and beheld the glory of God, and Jesus standing at the right hand of God.* This he openly testified to the whole Council, before whom he stood accused, *Acts* 7. 55, 56. and it signifies, the illustrious condition wherein he was; for, as he was the *Son of man*, he stood next to the Divine Majesty, and was arrayed with the glory of God. St. *Paul* also, who so little believed *Steven*'s words, that he was consenting to his death, as if he had been a Blasphemer; saw our Saviour, not long after this, as he was journeying to *Damascus*. But he beheld him in such an astonishing brightness, that it struck him to the ground, and put out his eyes, which were not able to endure the glory of it, *Acts* 9. 3, 4, &c. Which in his Apology to the people, he calls a *great light* that shone round about him, *Acts* 22. 6. and in his Apology to *Agrippa*, a light from Heaven at mid-day, *above the brightness of the Sun*, *Acts* 26. 13. To these two, you may add, the Testimony of the beloved Disciple, who when he was in the Isle of *Patmos*, for the testimony of *Jesus*, saw him in a Majestick shape, *and his countenance was as the Sun shineth in his strength.* And when he saw him, he was so dismayed, that *he fell as dead at his feet*, Rev. 1. 16, 17. By these means, they knew to what an amazing glory, they should one day be exalted; a little

little glimpse of which in this mortal nature, they were not ſtrong enough to bear.

V. For they knew withal, that their very bodies ſhould be made like unto his. 1. They remembred how he called them *Brethren*, and told them that *his Father was their Father, and his God their God*; and therefore doubted not, that what was done for him ſhould be done for them. 2. And how he prayed that *they might be with him where he was, and behold* (i.e. enjoy) *his glory which the Father hath given him*, John 17. 24. 3. And how he aſſured them, it was the *will of him that ſent him, that every one who ſeeth the Son, and believeth on him, may have everlaſting life, and he ſhould raiſe him up at the laſt day*, John 6. 40. Which made the Apoſtle ſay, as you heard (in the Chapter before my Text, *V.* 14.) they *knew*, that he who raiſed up the Lord Jeſus, would raiſe us up by Jeſus. 4. And being raiſed up, they knew that they ſhould be *carried into the air, to meet the Lord*, 1 Theſſ. 4. 17. Now theſe bodies which we wear at preſent, are not of an *aërial* nature, but altogether of an *earthly*. They are not fit to be tranſported beyond this lower Region: nor were made to live in any other Element, than that in which they are. Nay, it would be a great terror to us in this body, to be caught and lifted up above; we ſhould be in continual dread of falling down to this earth, whether the heavineſs of them doth incline us. And therefore

they must be changed, if we go to meet the Lord in the air; as he hath promised we shall. For the Apostle saith, he spake this *by the word of the Lord*, *V.* 15. And he promised by the same word, that *so we shall be ever with him*, Ib. V. 17. Which we cannot conceive how this earthly body should endure. It would soon be weary of that strange place: and groan and sigh there, as much as the soul doth here. It would be pined for want of meat and drink, as the Spirit now is often too much stifled with them. And therefore, in pursuance of his Promise, they must be made another kind of bodies fitted to that Country, to which they shall be transported. Where there is no earth, nor water, nor such creatures as live in them; but pure light of unconceivable brightness. *Lastly*, they knew that the Members must needs be made conformable to the Head: and therefore his body being glorious, so must this vile body of ours be made too; as the Apostle tells us, *Phil.* 3. 21. It would be but an ugly sight among us, to behold an handsome beautiful face, of the purest complexion, joyned to a body black and sooty, whose limbs were all deformed and dis-proportioned. And much more ill-favoured, to see an head of light, glistering like the Sun, and all the Members dark as pitch, resembling this sluggish Earth. They made no question therefore, but that when he should appear again visibly with them attending on him, they should be conformed

formed to the condition and quality of his perſon; to whom they related as members of his body: that ſo *he might be admired in his Saints, and glorified in all that believe.* They look't for him to come from Heaven, and faſhion them after his own image: *i. e.* to make them lightſome, heavenly and ſpiritual; *according to the working whereby he is able to ſubdue all things unto himſelf*, 1 Cor. 15. 49. Phil. 3. 21.

VI. And this truly they knew, as well as any thing elſe, that he *lives for evermore*, and can make good his kind intentions and gracious promiſes. According to his own words which he ſpake to St. *John* when he appeared to him, Rev. 1. 18. *I am he that liveth and was dead; and behold, I live for evermore, Amen; and have the keyes of Hell and Death.* That he promiſed ſuch glorious things, they were very certain; for they heard him ſpeak them, with their own ears. That it was his goodneſs and kindneſs alone, which moved him, to engage himſelf in thoſe promiſes they were well aſſured; for nothing elſe could perſwade him to it. And that his power was equal to his will, they had abundant demonſtration; for they ſaw him open the eyes of him that was born blind, and raiſe *Lazarus* out of his Grave, to behold the light of the Sun, and all the beauties of this world. Now, what reaſon had they to imagine, that his goodneſs was leſſened, when his Glory was encreaſed; ſince there is

no good man, but is ſtill growing better? Or, how could they ſuſpect any defect in his power, now that he was made *Lord of all*: and they felt him alſo every where preſent, to work ſuch wonders at their word, that they raiſed the dead to life again, as he himſelf had done? What greater evidence could they deſire of his ability to make good all his promiſes, of raiſing up themſelves to a more glorious life? They might very well truſt his word, that *as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, John 5. 26. that *he came that they might have life, and that they might have it more abundantly*, John 10. 10. and that *becauſe he lived, they ſhould live alſo*, John 14. 19.

VII. Eſpecially ſince they knew by the ſtrange change that he had wrought already in every one of their ſouls, that he could eaſily do as much for their bodies. It was no harder for him, they knew, to give a luminous body, than it was ſo marvellouſly to illuminate their minds: to turn this earthly houſe into an heavenly, than to fill the ſpirits of common men, with the Spirit and Wiſdom of God. That pureneſs, agility and incorruption of the body which they looked for, was as eaſie to be effected in the twinkling of an eye; as it was for their ſouls, to receive on a ſudden ſuch quickneſs of thoughts, the light of Propheſy, the gift of Languages, and all the other excellent endow-

on ments,

ments, which they found themſelves poſſeſſed of. He that had converted their minds into a kind of Angelical underſtanding, they knew, could raiſe them ſtill to what degree he pleaſed; and convert their other part into as high a glory. So that the Angels ſhould as much admire the change of the one, as they did of the other; and as now they deſired to look into the goodly ſtate of the Chriſtian Church: ſo hereafter, they ſhould be very much ſurprized with the greater ſplendor of it; when they ſaw the dead raiſed, and made equal to themſelves.

Marcion indeed, and other ancient Hereticks, vilified the body ſo much, that they thought it unworthy of the Care of God. But as *Tertullian* ſmartly replyed, they loved it too well, though they deſpiſed and undervalued it ſo much: and as for God, he will never deſpiſe the work of his own hands. And it is not one of his ordinary works neither, but the work of his Counſel; "The receptacle of "a noble Spirit; that which miniſters to the Moſt "High, and doth him ſervice; that which is offer-"ed and ſacrificed to him by the holy Martyrs; "that which the Son of God himſelf did not de-"ſpiſe. Therefore, *Abſit, abſit, ut Deus ingenii ſui "curam, &c.* Far be it from God, far be it from "him, to abandon and caſt away the care of his "Counſel, and admirable contrivance, the receiver "of his breath, the Queen of his Creation, the Heir

"of his Liberality, the Prieſt and Miniſter of his "Religion, the Souldier of his Teſtimony, which "witneſſes to him by ſufferings; and, in one word, "the Siſter of Chriſt Jeſus, which he hath purchaſ-"ed alſo with his blood.

He will not forſake it, and leave it for ever in its ruines. He will make it the ſubject of more of his care, and beſtow on it more of his Counſel. He will make it far better, and turn it into a Nobler Being. And though the Apoſtles did not now feel the beginning of a change in it, as they did in their Spirits: yet, the wonderful advancement which they felt in them, forced them to conclude, that he could as eaſily raiſe and improve their mortal bodies. And it was a proof alſo that he would: for one Promiſe being fulfilled, of ſending the Spirit upon them, it was an earneſt of the other Promiſe, that he would turn theſe earthly bodies into heavenly. *Planè accepit & hîc Spiritum Caro, ſed arrabonem,* as the ſame *Tertullian* ſpeaks. The Fleſh it ſelf alſo hath plainly here received the Spirit: but as an earneſt only. What God poured out upon their ſouls, was a pledge of his love to their bodies. Their fleſh hereby received a teſtimony, that it ſhould be made ſpiritual and incorruptible.

VIII. To conclude, they knew likewiſe there had been ſome alteration already made, upon occaſion,

caſion, in the body of ſome of them, and that others alſo felt an higher elevation of their ſoul. As for the body, St. *Steven's* face was ſeen, *as it had been the face of an Angel*, Acts 6. ult. *Angelicum jam faſtigium induerat*, as the fore-named Author ſpeaks; he had already put on the Angelical ſtate and dignity: he was arrayed, for a time, with their brightneſs and glory. It was not the Author of this Religion only, which was transfigured; but his followers alſo, in ſome meaſure. And as that transfiguration of our Saviour on the holy Mount, was to fore-ſhadow his glory in the Heavens: ſo might this of St. *Steven's* be, to ſhew what God would do for his faithful ſervants there. St. *Paul* was more than ordinarily aſſured of it; for he was lifted up in ſoul, at leaſt, to the *third Heavens*, and carried likewiſe *into Paradiſe*, as he tells us in *Chap.* 12. of this Epiſtle. In which places he heard, among the heavenly company there, *unexpreſſible words*: which it was not poſſible for him to utter, and relate to others; when he came down to conceive with his brain, and ſpeak with his tongue again. But this ecſtaſie of Spirit, or tranſlation of his thither, gave him a high fore-taſte of the bliſs of the cœleſtial inhabitants: And clearly demonſtrated what unſpeakable joy and pleaſures our ſouls are capable of, when they remove into thoſe Manſions; and to what a pitch of glory both ſoul and body ſhall be promoted, at the reſurrection of the dead.

It

It was manifeſt to them by all theſe means, that *he that hath the Son* (*i. e.* effectually believes in Chriſt and is his faithful follower) *hath life.* And theſe things they have written unto us, that believe on the Name of the Son of God, *that we may know*, that we have eternal life. 1 *John* 5. 12, 13. For faith is a certain and ſure way of knowledge, as well as any elſe. And our Faith relies, you ſee, on the Teſtimony of the Men of God: *who did not follow cunningly deviſed fables, when they made known the power and coming of our Lord Jeſus, but were eye witneſſes of his Majeſty, &c.* 2 Pet. 1. 16, 17. And as St. *Paul* ſpeaks in *Ver.* 2. of the fore-going Chapter, *had renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending themſelves to every mans conſcience in the ſight of God.* There appeared nothing of fraud and guile in any of their ſpeeches or actions; but the greateſt ſimplicity, ingenuity and ſingleneſs of heart, that can be imagined. They abominated all diſhoneſt dealing; and did not pretend to receive things from the Lord, when they were but the devices or dreams of their own brains. But, as the Apoſtle tells them in this Epiſtle, *Chap.* 12. 12. the ſigns of his being ſent of God were wrought among them, *in all patience, in ſigns, and wonders and mighty deeds.* That which they had *heard*, which they had *ſeen with their eyes*, which they had *looked upon*, and their hands *had handled* of

the

the word of life, they declared unto the world. *For the life was manifeſted* (ſaith St. *John*) *and we have ſeen it, and bear witneſs, and ſhew unto you, that eternal life which was with the Father, and was manifeſted unto us.* 1 John 1. 1, 2, 3. Let us not therefore be faithleſs, but believe the teſtimony of men ſo well aſſured. For to think, that there is no habitation for us in the Heavens, after we depart from theſe earthly houſes, becauſe we were never there; is as fooliſh and ſenſeleſs, as if a man but poorly bred, and that had never ſtirred beyond the door of his Cottage, ſhould imagine, that all the goodly buildings he hears of at *London*, or which are ſhown him from the top of an Hill, ſome Miles diſtance from it, are but ſo many Clouds and phantaſms in the Air, and have no real being. Let us but a little awaken our ſouls, to look beyond this houſe of clay: Let us but go out of doors in our thoughts and meditations, ſtretching our minds further than the things of ſenſe; and we ſhall clearly diſcern in this light of God which hath ſhone from Heaven upon us, that there is a far more glorious ſtate, in a building not made with hands eternal in the Heavens. For *theſe things ſaith the Amen, the faithful and true witneſs; the beginning of the Creation of God.* Rev. 3. 14. Theſe things, ſay the Servants of Chriſt, *the Stewards of the Myſteries of God; in all things approving themſelves to be his Miniſters,* 1 Cor. 4. 1. 2, 6. 4. *We ought therefore to give the more earneſt heed to the things which we have*

heard, leſt at any time we ſhould let them ſlip. How ſhall we eſcape, if we neglect ſuch great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us, by them that heard him: God alſo bearing them witneſs, both with ſigns and wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his will? 2 Heb. i. 3, 4.

II.

And that you may be moved to the greater attenſion to theſe things, and not to ſlight the report of our Lord himſelf, and of men choſen of God to be his witneſſes: give me leave to ſpeak a few words of the other remaining Heads (mentioned at the beginning) which will add ſome ſtrength and force to what you have heard.

It is conſiderable then, that this was a matter generally known: a thing wherein they were all agreed. They had a *knowledge*, as I have told you, of them, and not a meer opinion. It was not only a probable, but a certain truth, which they preached to the world. And yet an opinion that is not private, but common, is very much reſpected, and carries no ſmall Authority with it. We are all very much over-awed by that which is univerſally received: and inclined to follow that, which is every where had in reverence. How much more then, is this to be regarded, and worthy of all acceptation, which

which ſtands upon ſuch ſolid foundations, and to which there was alſo a common conſent? They were all ſatisfied, that this was the very truth of God; there was no diſpute or diviſion among them about this Doctrine: It was the thing which they *had heard from the beginning, that this is the promiſe which he hath promiſed us, even eternal life*, 1 John 2. 24, 25. This was every Apoſtles ſenſe; this they all preached; this every Chriſtian believed. It was the *common Faith of Gods elect*; the *common hope of their heavenly calling*; and, in one word, *the common ſalvation*, Titus 1. 1, 2, 4. Epheſ. 4. 4. Jude 3. It was not the belief of St. *Paul* alone: he was not the only man that publiſhed this glad tydings to the world. But they all heard the voice of Chriſt; they all beheld his glory, the glory as of the only begotten of the Father; they all were witneſſes of his reſurrection; and all felt the ſame miraculous change wrought in their ſouls: and as our Lord prayed, that *they might be one*, as he and the Father were (*John* 17. 9.) ſo they *unanimouſly delivered that which they received* (1 Cor. 15. 3. 11.) and *preached this hope of the Goſpel to every creature which is under heaven.* Col. 1. 23. *teaching every man in all wiſdom, that they might preſent every man perfect in Chriſt Jeſus. Whereunto I alſo labour* (ſaith the ſame Apoſtle) *ſtriveing according to his working, which worketh in me mightily.* Ib. V. 28, 29.

This ſhews, that they had no ſlight and ſuperfi-

cial thoughts of the life to come; but that they were exceeding serious in the belief of it, being rooted and grounded in this truth. Which will more fully appear, if you go on to consider,

III.

That they *knew* these things so clearly, and were so abundantly satisfied in the certainty of them, that they made them their scope and their aim, to which they directed, and at which they levelled all their desires and endeavours. This the Particle FOR puts us in mind of; which sends our thoughts back to the words before, and gives us an account of that character which we there find of the Apostles of our Lord; who *looked* * *not at the things which were seen, but at the things which were not seen.* They were so perswaded of this happy state hereafter, that it was alwayes in their eye; and they made it the mark to which they bent all their thoughts, designs and labours. They slighted and trod upon all other things, in compare with this; which they valued infinitely above all the contentments and satisfactions of this present life. There were none of them, that studied to make any purchases in this world, to lay to their earthly house. They had no designs to grow rich and great; to provide themselves with fair estates, or to raise themselves a Name and a praise among men. They did

* μὴ σκοπούντων ἡμῶν.

did not follow the pleaſures of this world, nor contrived how their body might enjoy its eaſe, and take its fill of ſenſual delights. No; though they wrought Miracles with a word of their mouth, they never employed any of them for their temporal gain and advantage. Silver and Gold they had none, though they were inriched with all the gifts of the Holy Ghoſt. They healed all manner of Diſeaſes, but received nothing for the Cure. They ſpoke with Tongues, taught Myſteries, inſtructed men in heavenly knowledge; but freely they received, and freely they gave to all their Diſciples. None of them ſought to advance himſelf to the degree of a Noble man, or a Ruler of this world. None of them laboured ſo much, as to ſettle himſelf in a competent Eſtate: but they went up and down, as their Maſter did, and had no certain dwelling-place. They ſought only for this *building of God*, which is above: the *inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us.* This was all the poſſeſſions that they aimed at. They had nothing in their thoughts, but to go to *Jeſus*, and to carry others along with them, to thoſe cœleſtial Manſions where he is. A great token of the ſincerity of their belief: a manifeſt demonſtration, that they thought themſelves ſure of what they preached. For otherwiſe, they would not have been ſo fooliſh and unthrifty, as not to have made ſome preſent

temporal benefit, of that great knowledge and power, wherewith they were endowed.

IV.

But more than this: they were ſo ſure of this *building of God in the Heavens*, that they endured all ſorts of miſeries and pains in this life, meerly in hopes and expectations of it. So St. *Paul* tells us, as I noted before in the fore-going Chapter: and gives us a more particular account of his ſufferings *whereby he approved himſelf a Miniſter of God*, Chap. 6. 4, 5, 8, 9, 10. and afterward a larger Catalogue of them, *Chap.* 11. 23, 24, 25, 26, 27. Which when you have read, you will not doubt, but that *they knew whom they had truſted* (as he ſpeaks in another place, 2 Tim. 1. 12.) *and were perſwaded, that he was able to keep that which they had committed unto him againſt that day.* They expoſed this houſe, I mean this Body, wherein they were, to all the injuries and violence of an angry world. They regarded not what breaches were made in it by cruel hands. They ſuffered it to be rifled and ſpoiled of all its goods. They let it be ripped up and laid bare, that men might ſee into the ſincerity of their hearts in this belief. Nay, they cared not though it were pulled down, and laid even with the ground. They let fire be ſet to it, and contentedly ſaw it turn'd to aſhes. Which they could never have conſented unto, if they

they had not been aſſured of a better habitation, *a building of God, eternal in the Heavens.* Were they, think you, the only fools, who knew not what was good for themſelves? Were men of ſo great knowledge, can you imagine, deſtitute of ſo much Wit, as not to underſtand the value of life? Were they ſo groſly ignorant, as not to know, that pleaſure is better than pain? And a poor houſe, better than none at all? What ſhould make them then forſake the common ſenſe of mankind, who by all means labour to preſerve life, and ſeek to maintain the comforts and enjoyments of it; unleſs it were this belief, which I ſpeak of, that they ſhould gain a more happy life, by leaving this, and make an exchange of a mean and contemptible dwelling, for one more honourable and glorious? It was not a fancy, that could prevail, with ſuch wiſe men as they appeared, againſt ſenſe and bodily feeling. Though fools may careleſly throw themſelves into dangers, yet we cannot conceive how men of ſuch divine reaſon, could ſupport themſelves by meer imagination, under ſo many dreadful ſufferings. We muſt rather conclude, that it was the preſence and real poſſeſſion of ſome great good, infinitely ſurpaſſing all others, which made them quit ſo eaſily, that which others hold ſo faſt; and endure ſo conſtantly, that which others ſo ſolicitouſly labour to avoid. And it is conſiderable, that they not only ſuffered all the tor-

ments

ments the world could inflict; but under-went them with great *patience*, and admirable quiet of mind. Nay, they endured, not only with patience, but with *joy*: nay, counted it *all joy*, when they fell into divers tryals. And more than this, they *gloried* in tribulations: nay, eſteemed it as a *gift on the behalf of Chriſt, not only, to believe on him, but to ſuffer alſo for his ſake.* As if they had looked on their ſufferings, with the ſame eye that they did on their cœleſtial habitations: which they made account were a gift, a grace and favour of God to them. Nor was there any of them otherwiſe minded: but they all departed from the preſence of the Council where they had been beaten, *rejoycing that they were counted worthy to ſuffer ſhame for his name*, Acts 5. 41. and (as St. *Paul* teſtifies of himſelf) *none of theſe things moved them, neither counted they their lives dear unto themſelves, ſo that they might finiſh their courſe with joy*, Acts 20. 24. There was not one of them that ſhrank back, when his life was in danger, and would not leave his poſſeſſions here: which we may well think, would have hapned, if they had not verily believed as they ſpake. Some or other of them would have diſcovered the fraud, if they had gone about to abuſe the world. A Rack would have made them ſpeak the truth: a Gibbet, the Fire, or ſome other torture, would have drawn from them another confeſſion, if they could have ſaid any thing but

this;

this; that the crucified *Jesus* was alive again, and was gone to Heaven, and lived for evermore, and had all power in Heaven and Earth, and would receive their Spirits, and raise their dead bodies, that they might live and reign for ever with him, in the high and holy place where he is. But in this they all agreed, to lay down their lives, and suffer themselves to be cast out of their present dwellings: which was a sign they had good security given them of enjoying *everlasting habitations* (as our Saviour calls them, *Luke* 16. 9.) which no power on earth can touch. And that brings me to the last thing: the Apostle took his security to be so unquestionable, that he saith, ἴχομεν, *we have* a building of God.

V.

They were so sure of this, that it seemed to them, as if they had this house not made with hands, in present possession. They speak as men that belong to two Countreyes, and have estates in this, and in another Kingdom: who, if they leave one, are owners of Lands, Revenews, and Houses elsewhere. Such men may say, *we have a building*, and still go to their own; when they have left or lost one of their habitations. Though they cannot dwell in both their houses at once, yet they call them both theirs. And when they remain in one,

they reckon the other their own; though it be at a diſtance from them, and they muſt travell a great way before they can be in it. In this manner the Apoſtle diſcourſes of their habitation with God. He made account it belonged to them, and might be called theirs; though they lived as yet in another place. For, 1. They had a right and title to it. And 2. They had good Deeds and Evidences (as I have told you) to ſhew for it. 3. Which proved, that it was ſetled on them by the Will and Teſtament of Jeſus Chriſt their Lord and Maſter. 4. To which they had the witneſs of the Spirit in their hearts; which was the *Earneſt of the inheritance*, whereby they *were ſealed to the day of redemption*. 5. So that in concluſion, they might lay claim to it when they departed this world. They might challenge it as their own, and *lay hold on eternal life*; by vertue of his Promiſe, and that Teſtament of his, which he had written and ſealed with his own blood, and further confirmed by his Reſurrection from the dead, and the Holy Ghoſt ſent down from Heaven. And therefore our Lord himſelf uſes the ſelf-ſame language; aſſuring his Diſciples, that his Doctrine being heartily received, was a ſeed of immortal life in them; and knit them ſo to himſelf, that they could no more periſh, than He who lives for ever. *Verily, verily, I ſay unto you, he that believeth on me, hath everlaſting life. Who ſo eateth my fleſh and drinketh my blood, hath eternal life, and*

I will raiſe him up at the laſt day. He dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father: ſo, he that eateth me, even he ſhall live by me. John 6. 47. 54, 56, 57.

USE.

The proper Uſe of which Doctrine, is contained in thoſe words of this Apoſtle, 1 Cor. 15. ult. *Therefore my dearly beloved Brethren, be ye ſtedfaſt, unmovable, alwayes abounding in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord.* Which words inſtruct and put us in mind, 1. That we muſt *work* in this earthly houſe wherein we dwell. We are in a place of labour, and not of idleneſs and ſport. There is ſome ſerious buſineſs, in which we are to be imployed, if we mean to approve our ſelves good Tenants to the great Lord of the world, and be preferred by him to better poſſeſſions. 2. And that this work is the *work of the Lord*, which we muſt carefully attend; or elſe our pains and travell is but a buſie idleneſs. We were not ſent hither, only to toil and ſweat for the goods of this life. Nor do we acquit our ſelves like honeſt men, meerly by diligence in the works of our Calling, and making a careful proviſion for our ſelves and families. But our buſineſs is, to mortifie all immoderate deſires after riches, or any other earthly enjoyments: to purge our

ſelves from covetouſneſs; from luſt; from intemperance; from envy and wrath; from pride and uncharitableneſs, and all other ſins: to acknowledge the bounty of our Creator and Redeemer; to live by faith in God; to love him above all things; to reſign our ſelves intirely to his wiſe and holy will; to imitate him in doing of good; and faithfully to acquit our ſelves in all other duties which he expects from us. For as he is a good Tenant, who performs his contract and makes good the Covenant, that is between him, and the perſon of whom he holds: ſo he is a good Chriſtian, who uprightly and ſincerely endeavours to perform the duties, wherein he ſtands engaged to our Lord, by whoſe will he hath promiſed to be governed, and not by his own. We are all bound to him in a very ſacred Covenant; and ſtand obliged to him in ſeveral ſervices. If we deſire then, to have his favour, and hope for a kind reception by him into a better habitation, when we remove from hence; let us tye our ſelves ſtrictly to the work which he hath preſcribed us, and uſe our beſt diligence, that we may never violate the bonds that are between us. For which end, it highly concerns us, to remember the Vows we made at our entrance into his ſervice; to read often over the tenor of the Covenant, which we then ſigned and ſealed; diligently to peruſe thoſe Sacred Writings, to which we have conſented; and to under-

ſtand compleatly the bleſſed Goſpel of Chriſt, which tells us, that *not every one who calls him Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of his Father which is in Heaven.* Which will he hath faithfully reported to us, and aſſured us, that he is the *way, the truth, and the life*: whoſe Doctrine and example, if we follow not, we vainly hope, to inherit the Kingdom of God. In ſhort, there is great reaſon we ſhould *work*, becauſe we expect ſome reward; and that we ſhould do *his work*, and live up to the Rules of his Religion, becauſe we expect this Reward from our Lord. Nay, 3. We muſt be *abundant* in the work of the Lord; labouring to *purifie our ſelves as he is pure, to be merciful as he is merciful, and to be filled with all the fruits of righteouſneſs, which are by Chriſt Jeſus, unto the glory and praiſe of God.* The reaſon is, becauſe we expect ſuch a great and plentiful reward from our Lord; *who hath given us exceeding great and pretious promiſes, that by theſe we might be partakers of a divine nature, having eſcaped the corruption that is in the world through luſt.* And therefore *giving all diligence, add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindeneſs; and to brotherly kindneſs, charity. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* And, I may add, that if theſe things be in us and abound, they

will highly raiſe and enoble our natures, before we arrive at thoſe heavenly places. For this poor earthly houſe, wherein we now are, will by this means be turned into a goodly Temple. So this Apoſtle calls even the body of holy Chriſtians, *the Temple of the Holy Ghoſt.* 1 Cor. 6. 19. What a glorious change is this? What a ſtrange alteration doth the new Creature make? *Corpus iſtud, Platonicâ ſententiâ, carcer, Apoſtolicâ, Templum, cum in Chriſto eſt,* as *Tertullian* ſpeaks in his Book of the Soul. *This body,* which, in the *Platonical opinion, is but a Priſon; in the Apoſtolical is a Temple, when it is in Chriſt.* When our Lord poſſeſſes and governs it, he elevates the condition of this vile body, even while it is upon the earth. He makes it a place where God dwells; where God is worſhipped and glorified; where God appears and manifeſts himſelf. What a ſtrong invitation is this to all that believe, to turn from every evil way; and to be holy, as he that hath called us is holy, in all manner of converſation? Whereby they will be turned into ſuch beautiful and glorious Tabernacles, as to become *the habitation of God through the Spirit.* 4. And what can more powerfully move us, than all theſe conſiderations, to be *ſtedfaſt and unmoveable in the work of the Lord*; if any temptation aſſault us, and begin to ſhake the conſtancy of our Chriſtian reſolution? The Apoſtle might well beſeech us to ſtand faſt, as a body doth that is firmly ſeated upon a good baſis and foundation; for *we know,* ſaith

ſaith he, *that our labour ſhall not be in vain in the Lord.* As we know, that the temptations which flatter us, are very inviting to our fleſhly appetites; as we feel the allurements of the pleaſures and advantages of this world: ſo we know, if we be believers, that there are infinitely better things to counter-ballance and weigh down the faireſt of all the temptations, which ſollicite us. We are aſſured, if we keep our ſtation, and preſerve our ſelves holy and undefiled, that we have a building with God, that is unmoveable and cannot be ſhaken. Let us keep our ſelves therefore in our ſeat; let us not be moved by any of the enticements of the world, nor by any ſhock which violent hands may give us: for we are *built upon the foundation of the Apoſtles and Prophets*; who were ſent *by the will of God, according to the promiſe of life, which is in Chriſt Jeſus.* Epheſ. 2. 20. 2 Tim. 1. 1. Our hope ſtands faſt; let us do ſo too: and *building up our ſelves in our moſt holy faith, praying in the Holy Ghoſt, keep our ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* Jude 20, 21.

There are but theſe three things, my beloved, to be done, for the attaining of this heavenly condition. *Firſt*, Strongly to believe, that there is ſuch an happy ſtate. *Secondly*, To believe, that they only ſhall enjoy it, who love God, and live in obedience to the Goſpel of Chriſt. And *Thirdly*, To be led by this faith, and act according to the neceſſary direction

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on of it. Now how eaſie is that, when we have convinced our ſelves thoroughly of the two former? All the difficulty and labour, is to believe ſeriouſly, and ſtedfaſtly to perſwade our ſelves of the truth of thoſe things which God hath prepared for thoſe that love him. When they are become ſenſible to us, and we look conſtantly for the mercy of our Lord unto eternal life; we cannot chuſe but endeavour to attain them, more than the beſt condition that this world affords. And when we ſee, that they cannot be poſſeſſed without an holy life, what ſhould hinder us *from having our fruit unto holineſs, whoſe end is everlaſting life?*

It is manifeſt, that as the nature of man is formed to chuſe that which is deemed good, and to leave and eſchew that which is apprehended to be evil: ſo it is made to preferr a great good before a little, and to abandon a trifling enjoyment, if by that means we may eſcape a ſore miſchief, and gain a more noble and illuſtrious happineſs. Now it is no leſs apparent, that a Royal Pallace is more deſirable in all mens eyes, than a little hovel of Turf and Straw; an everlaſting building, that will need no repairs, nor ever fall to the ground, to be choſen before a tottering frame, which every guſt of wind ſhakes, and muſt ſhortly tumble into the duſt upon which it ſtands. What is the matter then, that men preferr the condition of a Beggar before that of a Prince? That they ſet their hearts upon that

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which is built upon a dung-hill, before that, whoſe foundations are in Heaven, and ſtands upon the immutable Promiſe and Power of God? I mean, that the pleaſures and enjoyments of this life, gain an higher eſteem in their thoughts, than the delitious joyes of the world to come? And the dull entertainments of this body, are advanced and lifted up to an higher place in their affections, than all the entertainments of the ſoul; yea, and thoſe which God hath provided for the body it ſelf, if we would manage and order all its deſires, according to his holy will? There can no cauſe be aſſigned of this prepoſterous choice, but only this; that they feel theſe preſent things, but have no feeling of thoſe that are to come. They let ſenſe prevail above faith: and what here addreſſes it ſelf to them, they receive with a greater affection, than they do the reports of thoſe heavenly things, which our Saviour hath brought to light by his Goſpel. They taſte the pleaſures of meat and drink, and all the enjoyments of a fleſhly Nature; but have little or no relliſh at all of thoſe delights which are ſpiritual: for the hope of which, our Lord and his Apoſtles deſpiſed the other, as not worthy to be compared with the pleaſures that are at Gods right hand for evermore. They feel this Body wherein they now are; and though it be heavy and burdenſome in ſome conditions of life, yet it is better a great deal than none at all. And ſuch

the heavenly building ſeems to be: becauſe our ſouls are not united to it, and have no ſenſe of it; but look upon it, as a thing that is not, and never ſhall be beſtowed on them.

We muſt perſwade our ſelves then of the reality and certainty of the ſtate which is to come: we muſt labour to touch it, and live in a conſtant ſenſe and expectation of it. By faith we muſt bring our minds to ſome ſuch union and conjunction with that houſe not made with hands; as they have with this tabernacle wherein they now inhabit.

We muſt let our thoughts, as they ſay, dwell upon it: for though a thing be never ſo certain in it ſelf; yet, if we do not apprehend it ſo to be, it will no more move us, than if it were not at all. And according as the reaſons and motives that we have of faith, are little or great: ſo will our perſwaſions be weak and feeble, or ſtrong and powerfull. If we would have our Faith then do any thing worthy of the Goſpel, and produce any good effects in our hearts, we muſt firmly lay the grounds of it; and keep them alwayes viſible, naked and bare to our eye; and we muſt often look upon them, and diligently conſider them: elſe all that we build upon it, will ſhake and waver; and be apt, upon every temptation, to be overthrown. That is, we muſt conſtantly repreſent to our ſelves the Lord Jeſus, as the firſt begotten from the dead, and the

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Prince of the Kings of the Earth; as gone into the Heavens, and there ſat down at the right hand of the Throne of God, Angels and Authorities and Powers being made ſubject to him; as the Lord of life and glory, who is gone to prepare a place for us, and will come again and receive us to himſelf, that, where he is, there we may be alſo. Then will theſe ſpiritual things be as much valued by us, as now they are deſpiſed: and we ſhall as much ſlight all theſe bodily enjoyments, as now they are over-prized. We ſhall not conſent, for any good in this world, to loſe our portion with him; but chuſe rather to dye a thouſand deaths, than not receive the Crown of life. In ſhort, the Faith of Chriſtians will then be able to do as much as Senſe now doth.

As that now diſparages and thruſts by the things of Faith, becauſe they ſeem Nothing or Uncertain; ſo Faith will put by all the temptations of ſenſe, and bid them ſtand aſide, becauſe it apprehends cœleſtial things to be ſure and certain too. For if they appear as real and certain things, they muſt, as I told you, be preferred; becauſe they are infinitely better than all other, and have nothing to diſparage them, but only their ſeeming uncertainty. They will undoubtedly make us do and ſuffer the will of our Lord with all chearfulneſs and patient perſeverance, while we are here; and make us ready to go from hence with the like cheer-

fulneſs, when or howſoever it ſhall be his will and pleaſure to call for us.

And what if he ſend for ſome of our Friends and dear relations, to come away before us? Will not the belief of theſe things, make us with ſome cheerfulneſs or contentment reſign them to him? There can be no greater comfort than this Diſcourſe, againſt the grief we are apt to conceive at their departure. For death is but the pulling down of an earthly houſe, that they may paſs out into an heavenly. And it is not the going of our Friends quite away, but only their going before: and if they be godly, they are gone into a better dwelling. Why ſhould we mourn then immoderately, as thoſe that have no hope? Would we not have our Friends advanced? Do we grieve that they are poſſeſſed of a more plentiful eſtate? And weep perpetually, that they live like Kings, and reign with Chriſt in glorious Pallaces? O let not the tears flow too faſt. Look upon the Heavens, and dry your eyes: for out of an earthly hole, all purified ſouls take their flight above thoſe ſpatious Vaults. From cold, hunger, thirſt and nakedneſs, they go to a place, where there are none of theſe neceſſities. Would you have your Children lye alwayes in their ſwadling-clothes? Or, when they are grown bigger; do you deſire they ſhould alwayes go in their ſide-coates? Do you ſigh to ſee them beyond their non-age, and grown to the ſtate of men and women? Would you

you have them return to their infancy again, and become little children, meerly that you may play with them? Why do you take it ill then, that your Friends are grown to an higher ſtature? Why do you lament ſo heavily, that they are ſtript of their raggs to put on richer apparel? Why do you not rather comfort your ſelves, that they are in the condition of Angels, and numbred among the Sons of glory; being entred into the family of God above, in the Court of Heaven? Conſider I beſeech you, that too long continued bewailings of the loſs of our holy Friends, doth betray our Ignorance or forgetfulneſs of the glory of the other world. It is a ſign we do not know, or elſe not think of, that which the Apoſtle here preaches. We are but in a dream of happineſs all this while, and ſee but the ſhadows and images of it. There is little or nothing of this felicity which we touch and feel; or that ſtrongly affects our heart. For if it did, we ſhould be ſatisfied; both becauſe they are gone to it, and we may one day follow them. If they loved our Lord in ſincerity, he hath better provided for them, than if they had ſtaid in our company. And if we love him too, and ſo be perſwaded of his love to us; they are but poor thoughts that we have of him, which cannot ſupply the place of a Friend, a Brother, an Husband, or a Wife: and but low thoughts that we have of his happineſs; if there be not a great deal more in it.

to quiet and compose us, than there is in the loss of any thing in this world to trouble and disturb us. It was a notable saying of one of the Antients; that *the souls of Philosophers have the Body for their house, but they that are ignorant, enjoy it but as their prison.* The truth of which is too apparent. For the unbelieving and ungodly are shut up close in their Bodies: and fettered within those walls of flesh. They are tyed to them by as many chains, as they have Members: and have no other light, but what comes in at the holes of their eyes; no other comfort, but what they receive by the means of the rest of their bodily senses. Whereas all faithfull souls enjoy a greater freedome. They can go out of doors, and are at liberty to walk abroad, and take a view of unseen enjoyments. They can look up a while to the highest Heavens; and behold, in the light of God, the glory of our Lord, the innumerable company of Angels, and the Spirits of just men made perfect. The shortest glimpse of whose happiness, is able to cheer and refresh their souls in the most disconsolate condition. And if they can but think of their Friends departed, as Members of that blessed Society; the remembrance of them, will never fail to be accompanied with such a taste of joy, as shall take away the bitterness of all their sorrows. Into that glorious assembly of Saints, our good Friend, I make no question is gone; whose earthly house

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we come here to lay, for a time, in its Grave. In whom, you might have ſeen an example of the force of this Divine Faith; which as it was the guide and principle of the actions of his life: ſo it was the exceeding joy and comfort of his heart at death. For that he ſeemed to fear no more, than he did his ſleep. He went as willingly out of this body, as he was wont to do out of his own houſe into this place, the Houſe of God: and left the deareſt relations with ſuch ſatisfaction, as if he were taking a journey to them. A very noble degree of Chriſtian confidence! And yet no more, than might be expected to wait on a long train of other excellent qualities, which were eminent in him. Of which, if I proceed to ſpeak a few words, not meerly to comply with Cuſtome, but to furniſh you with a worthy example; as I am ſure I ſhall not wrong the truth: ſo I hope, I ſhall as little vex your patience.

THere are none here, I preſume, that think it a crime, to praiſe thoſe that highly deſerve it: nor are of their humour, who make a ſcruple, to commend the dead, though they make none, to diſcommend and calumniate both dead and living. Ἀν. μὶν δὴ λοιδορᾶν, &c. (as the Apoſtate Emperor ſpeaks; for this is no new Vice) If there be an occaſion for reproaches, or for Cavils, there are alwayes

those ready, who will not be sparing of them: but if there be an occasion given to commend another, they can find no tongue for that imployment. Nay, they look upon it, ὥσπερ ἀνάλωμα πολυτελὲς, as if it were but a piece of profuseness, and an unthrifty vanity: such a superfluous expence, that it is one of their vertues to save themselves that cost and charges. But Good Men think, that it is far more pardonable, to praise the truly Vertuous even above their merits; than to be alwayes carping at others, and back-biting them, though they should deserve some reproof. For my part, I shall not willingly fall into either of these guilts. As I have no disposition to detract from an enemy: so I shall not be prodigal in the commendation of a Friend. But rather, be so frugal and sparing at this time, as to comprehend all that I have to say, under these *three* Heads.

1. In General: He was one that endeavoured his wayes might be found perfect before God. And not one of the lame and criple Christians of these dayes, who hope to go to Heaven, with one wooden leg. He was careful, I mean, to maintain good works, as the necessary fruits of Christian Faith: and such works as are due to men, as well as those that have a more immediate respect to God. Good Morality, was part of his Christianity. To be just and charitable, industrious in his charge, watchful over his tongue, respectful to Superiours, obedient

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to Governours, not to ſpeak evil of Dignities, to be very ſparing in his cenſures, and kind to thoſe that differed from him, were a piece of his Conſcience: as well as to read, and pray, and preach, and frequent all the Worſhip of God. Ἀνόητον γὰρ καὶ μάλα ἄυβαδες, &c. For it is a ſtupid thing and exceeding impudent, to think to pleaſe God, without the hearty ſtudy of Vertue; as the fore-named Emperour excellently ſpeaks. Into whom the Chriſtian Religion had ſunk ſo far, as to make him remember, that τούτῳ μάλιστα χαίρειν ὑπολητέον τὸν θεόν. * It is to be ſuppoſed, that God rejoyces moſt of all in this; and that you cannot gratifie him ſo much by any means, as by being good. Not, that we are to neglect his Worſhip and Service (as he proceeds) nor be careleſs in doing him honour; but we ſhould exerciſe the greateſt piety, with the ſtudy of all Vertue. For, to ſay the truth, holy Devotion is, τῆς δικαιοσύνης ἔκγονος, one of the Daughers of Juſtice; the fruit of natural Equity: without which, we cannot be ſaid, to be honeſt men. It is a thing due to our Creator, as other things are to our neighbours: and he cannot be a righteous man who doth not honour God, no more than he that doth not love his Brother. But more particularly.

* Orat. 2. p. 130.

2. That which deſerves, among other Chriſtian Vertues, to be remembred in him (becauſe ſo rare and little regarded) is his great Modeſty of Spirit, and Humility of Mind and Behaviour. He was

not ſo ill furniſh't and provided, but that he had abundant matter for Diſcourſe, in things belonging to his Profeſſion: and yet, I alwayes obſerved, that he loved to enquire, and ſoberly to propound doubts and difficulties. As if he had a mind rather to hear the judgement of others, than to ſpeak his own: and to learn and receive inſtruction, rather than take upon him that great Office (which almoſt every body thinks himſelf to be fit for now adayes) to be a Teacher, nay, Controller of all his neighbours. There is ſcarce a ſmatterer now in Chriſtian learning, in many places, though never ſo raw and ignorant, but hath ſo good a conceit of himſelf; that he will dictate as Magiſterially, judge as ſuperciliouſly, cenſure as boldly, ſpeak as confidently to his betters, and be as pert even before his Spiritual Guides, and thoſe that have been long Students in Chriſtian knowledge; as if he were infallible, and breathed nothing but the Holy Ghoſt. A Vice which this good man ſo ſtudiouſly avoided, that as none could be a more ſevere cenſurer of other mens actions, than he was of his own: ſo it was not eaſie for any, to be more confident that they were in the right, than he was fearful leſt he ſhould be in the wrong. This made him ſwift to hear, but ſlow to ſpeak: to conſider much and pronounce little: and as one of the Antients ſaith, * to know both how to overcome with reaſon, and how to yield to reaſon, and ſuffer himſelf

* *Greg. Nazianz. Orat. 3.*

ſelf to be overcome. And his humility, I muſt tell you, was of the right ſtrain. Which, as the ſame Father obſerves, ** is not proved and tryed ſo much in little things (wherein it may be eaſily counterfeited) as in the greateſt. To ſay nothing of our clothes and outward deportment, it is no ſuch great piece of humility, ſaith he, in my account, to ſpeak but a little of a mans own ſelf, and this but ſeldome and before few; or to ſpeak to an inferiour in a lowly and courteous manner: Ἀλλ' ὅστις μέτριως περὶ θεοῦ φθέγγεται, But he that ſpeaks ſparingly and modeſtly concerning God, is in my opinion, the moſt humble perſon. He hath attained to a conſiderable pitch in this Grace, who knows how to ſpeak ſome things of him; in others, to be ſilent; and in others, plainly to confeſs his ignorance: and hath the modeſty to let thoſe ſpeak of him, who are appointed to it; and to ſuffer ſome alſo to be of more elevated contemplation than himſelf. It is the moſt unſeemly thing, for a man to chooſe the pooreſt diet and apparel; to expreſs much humility in tears, in faſtings, in watchings, in a ſad countenance, and lying hard or on the bare ground: but in diſcourſe of Divine matters, to exerciſe a kind of Soveraign power, or tyranny rather, over others: to yield to none, and to ſeek to govern all. This is to be proud there, where humility is not only glorious, but alſo ſafe. The leaſt tang of which vanity, I could never diſcern

** Orat. 26.

in this good man; who grew as faſt in an humble ſenſe of our diſtance from God, as ſome are apt to do in an arrogant opinion of their Superiority, above all other men. He was like thoſe good Students at *Athens*, who as *Menedemus*, if I forget not, ſaid, went thither Doctors (in their own opion, he means,) continued there Scholars, and came away Ignorants. For the more we underſtand, the more we ſee, there is above our comprehenſion. And the more we converſe with Wiſe and Pious men, the more we ſee there are, that we have cauſe to preferr above our ſelves. And the more a man encreaſes in the knowledge of himſelf; the more ready he will be, to excuſe the ignorance or errors of his neighbours.

Certain it is, that the greater worth there is in any perſon, the more humble and lowly he is. Light things aſcend aloft, as is commonly obſerved, but thoſe that are heavy, ſink down and depreſs themſelves beneath. The little Brooks are very talkative, and make a great noiſe, when they and the Pebbles meet and prattle together. But for all their haſte, and the dinn they make in our ears, and the plenty of Water, which ſeems to flow along; alas! their depth is ſo ſmall, that you may feel to the bottom of them with your finger. Whereas the great Rivers, which are very deep, and carry great burdens, and are as profitable, as they are fair and beautiful; how modeſtly and ſoberly, as I may

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ſo ſpeak, do they go into the Ocean. They do not ſo much as murmur in any bodies ears, to tell them how profound they are: but move ſilently and ſtilly on their way, as if they would not be obſerved. There is nothing better that I can think of, than this vulgar compariſon which every body uſes, to repreſent unto us the clear difference that is between the humble lowly Chriſtian, and thoſe that are malepert and confident; full of oſtentation and ever talking; even there where it would more become them, to uſe their ears, than they do their tongues. For if they did it as the Brooks, I mentioned, only among the ſtones and blocks, it were no great matter; or if while they ſet out themſelves, they would not deſpiſe or defame their neighbours that far excell them, it might be endured: But to inſtruct their Teachers, to babble before the Wiſe, the aged and experienced; to meddle with things which they do not, and perhaps cannot underſtand; nay, to get up into the Seat of Judgement, and paſs ſentence upon their Superiours; is ſuch an intolerable piece of arrogance, as (in the phraſe of St. *Cyprian* *) *is born of the Spirit of Anti-chriſt*; and proceeds not from the humble diſcipline of our Saviour. Which makes the loſs of ſuch a perſon, as had the good education of Chriſtian people under his care to be the more deplorable: eſpecially ſince he taught by his example, as well as his preaching, *the younger to ſubmit*

* Epiſt. 55.

themſelves to the elder: and that in lowlineſs of mind each ſhould eſteem others better than themſelves, 1 Pet. 5. 5. Phil. 2. 3.

3. And truly, if our Governours and Tutors be our Second Parents; and we owe no leſs to thoſe who breed us in knowledge, than to them that breed us in the womb: then this deſerves not the leaſt commendation, that he carefully performed the part of a good Inſtructer and Curate of ſouls. *Alexander* thought himſelf not more beholden to his Father who left him a Kingdom, than to *Ariſtotle*, who taught him how to govern it. And *Ariſtotle* taught him this among other things, that for thoſe who ingraft right notions of things in our minds, and make us wiſe; there is no ἰσόρροπον τιμὴν, no honour proportionable to their merits. Unleſs we will beſtow upon them ſome ſuch Veneration, as is given to God and our Parents: they being a kind of Earthly Gods, and Heavenly Parents. *Antoninus* alſo, I remember, in the beginning of his Book, acknowledges the bounty of God in this, as much as in any other bleſſing, that he had made him the Diſciple of ſuch excellent Philoſophers; ſuch as *Sextus*, *Maximus*, *Ruſticus* and others. The laſt of which, *Julius Capitolinus* * tells us, he made of his Privy Council: and uſed to ſalute with a kiſs, even before the Captains of the *Prætorian* Band. That he demanded publick Statues alſo of the Senate for him after his

* *In M. Antonin. philoſoph.*

his deceaſe: and in fine, had ſuch reſpect to all his Teachers, as to pay an honour to their very Sepulchres, and to have their Images in Gold, in the very ſame place with his houſhold Gods.

And the very truth is, we are deeply indebted to them; and the Memory of our Chriſtian Inſtructers, ought to be very dear and ſacred with us as long as we live. For they learn us how to live well, and prepare us for a better life. He that begins to take us into his diſcipline, and piouſly diſcharges the Office of a good Tutor or Schoolmaſter; is our good Genius, our Guardian Angel alwayes by our ſide, the Guide of our youth, the Security of our ſlippery age, the Seeds-man of God, the Dreſſer of infant ſouls, the Husbandman that cultivates and improves the ſoil of the mind. And a conſcientious, skilfull Miniſter, to whoſe care and direction we are delivered afterward; can be no leſs than all theſe to our riper years: beſides that, he is our Counſellor in doubts, our Comforter in affliction, the Diſpencer of the Myſteries of God, and our Conductor to perfection: and therefore ought to be highly eſteemed for his work ſake. Such an one, I dare boldly ſay, you have loſt in this place, and it is a common loſs to more than your ſelves: a perſon both able and honeſt, wiſe and pious. So that, as the ſame *Antoninus* ſaith, he learn't of one of his Maſters to *ſuppreſs anger*; of another, *to mind ſerious things*; of a third,

a third, *kindneſs and benevolence*; of a fourth, *modeſty*; of a fifth, an *uncounterfeited gravity*; of a ſixth, to *bear with ſimple people*; and of others, conſtancy, patience, and *ſuch an apt accommodation of himſelf to all*, that his converſation might be more ſoft and ſweet, than flattery it ſelf: ſo you, me thinks, might be able to ſay, that all theſe you have learn't of him. For, Whoſe underſtanding and judgement (if I may ſpeak in the language of *G. Nazianzen*) was more grave and aged, even before gray hairs? Whoſe Meditations were more concocted? Whoſe Speech more unaffected? Whoſe behaviour more ſolemn and compoſed? Who is there that had leſs need of learning to commend him, conſidering the integrity of his manners? and yet how few that had ſo conſiderable a ſhare of both? A man of great candor and ingenuity; of a tender and compaſſionate Spirit; heartily deſirous of the good of ſouls; and very thoughtful and ſolicitous, I can aſſure you, how to promote it in the eaſieſt, plaineſt and moſt effectual methods.

Things the more to be prized in theſe dayes, becauſe, as the Father now named complains in another place *, κινδυνεύει τὸ παίζων ἁγιώτατον τάγμα πρὸς παρ' ἡμῖν, πάντων εἶναι καταγελαστότατον. The moſt ſacred Order of all other among us, is in danger to become the moſt ridiculous. No man can be acknowledged for a Phyſitian, unleſs

* Orat. 2c.

leſs he have conſidered the nature of Diſeaſes: or for a Drawer of Pictures, that knows not how to mingle colours: And yet we can find with the greateſt eaſe a Teacher of Divine Truth. Not one that is laboured (as his word is) and prepared; but that ſtarts up on a ſudden, and is ſown and comes forth as haſtily, as the Fable makes the Giants. πλάττομεν αὐθημερὸν τὺς ἁγίους, &c. *We make Saints in a dayes ſpace; and wiſe men without any wiſdom; and guides to others, who have nothing to qualifie them for that office, but a great deſire to be promoted to it.* Such a Novice our Friend was not; but like that good Father himſelf: who by retirement and much meditation fitted himſelf, as he tells us, for ſo great a charge. He was ſenſible of theſe two things: *Firſt*, That it is the Art of Arts, and the Science of Sciences, as his words are *, to guide and govern mankind, τὸ πολυτροπώτατον πᾶν ζῴων καὶ ποικιλώτατον, the moſt humorous, various and uncertain of all other creatures. And *Secondly*, That it requires great skill and not a little Spirit, to give to every one in the houſhold their portion of meat in due ſeaſon; and to mannage and diſpence with judgement the Truths of Chriſtian Doctrine. They are great and many (as he there numbers them) which if any perſon think himſelf, with little labour, able to explain: O how I wonder, ſaith he, at

* *Orat.* 1.

that mans underſtanding; or, to ſpeak more plainly, at his folly! This holy Philoſophy, as he calls it, requires that we ſhould bring to the ſtudy of it, great ſimplicity of mind, an impartial judgement, pure and holy thoughts, quiet affections, a patient Spirit, and a will diſpoſed to conform it ſelf to God. And if it had pleaſed the Almighty to have indulged this good man a little more time, you might have ſeen a greater proof of his profiting by theſe means; to the no ſmall benefit, I have reaſon to think, of others, as well as you that were more immediately under his care. For to all theſe good qualities, now named, he had the advantage alſo of an even ſteady temper: that was alwayes alike, and not ſubject to any tranſports.

But God hath taken him off from his work: and what have we to do, but to ſubmit with patience to his wiſe Providence? And whether you remember his loſs as a good Chriſtian, or a faithful Miniſter, or a tender Husband, or a kind Friend, or a courteous Neighbour; ſtill to ſay, *It is the Lord. The Lord gave, and the Lord hath taken away: bleſſed be the name of the Lord.* He hath called him away, no doubt, to receive the reward of his labours: praiſe and commendation from himſelf, for his diligence and uprightneſs; and ſo he ſtands in no need at all of ours. Only theſe things

things may be fit to be conſidered by us that ſurvive, to excite us to the ſame love of God and man; to the ſame modeſty and humility of mind; to the ſame induſtry and fidelity in our ſeveral charges; that ſo our *Faith alſo may be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.*

FINIS.